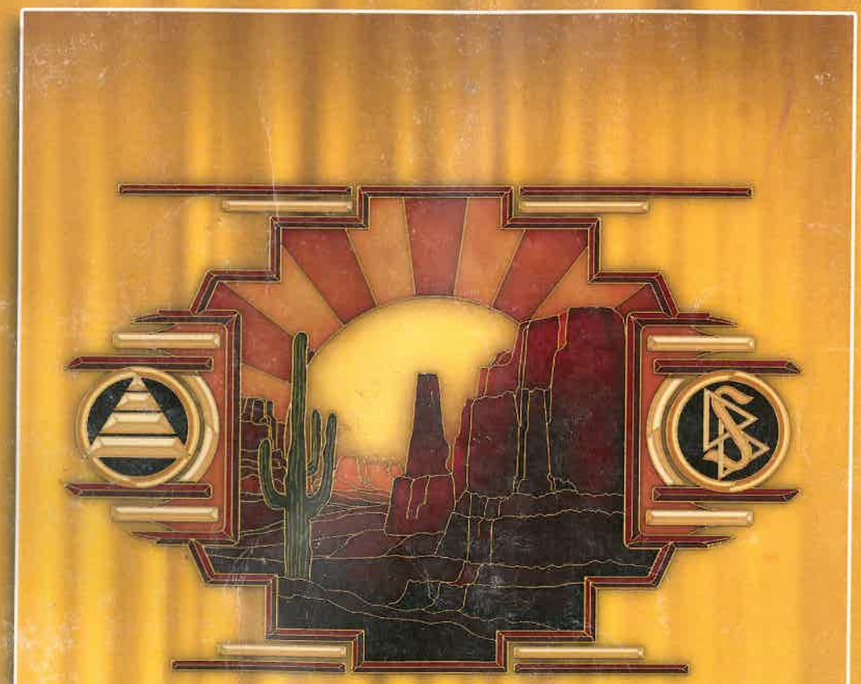
The GOLDEN DAWN

Phoenix Evening Lectures



L. RON HUBBARD

TO THE READER

These lectures and their accompanying materials are presented in their original form and are part of the religious literature and works of Scientology® Founder, L. Ron Hubbard. They are records of Mr. Hubbard's observations and research into the nature of man and each individual's capabilities as a spiritual being, and are not statements of claims made by the author, the publisher or any Church of Scientology.

Scientology is defined as the study and handling of the spirit in relationship to itself, universes and other life. Thus, the mission of the Church of Scientology is a simple one: to help the individual regain his true nature, as a spiritual being, and thereby attain an awareness of his relationship with his fellow man and the universe. Therein lies the path to personal integrity, trust, enlightenment, and spiritual freedom itself.

Scientology and its forerunner and substudy, Dianetics, as practiced by the Church, address only the "thetan" (spirit), which is senior to the body, and its relationship to and effects on the body. While the Church is free, as all churches are, to engage in spiritual healing, its primary goal is increased spiritual awareness for all. For this reason, neither Scientology nor Dianetics is offered as, nor professes to be physical healing, nor is any claim made to that effect. The Church does not accept individuals who desire treatment of physical or mental illness but, instead, requires a competent medical examination for physical conditions, by qualified specialists, before addressing their spiritual cause.

The Hubbard® Electrometer, or E-Meter, is a religious artifact used in the Church. The E-Meter, by itself, does nothing and is only used by ministers and ministers-in-training, qualified in its use, to help parishioners locate the source of spiritual travail.

The attainment of the benefits and goals of the Scientology religion requires each individual's dedicated participation, as only through one's own efforts can they be achieved.

We hope the study of these lectures and materials is only one step of a personal voyage of discovery into this new and vital world religion.

This Lecture Series Belongs To

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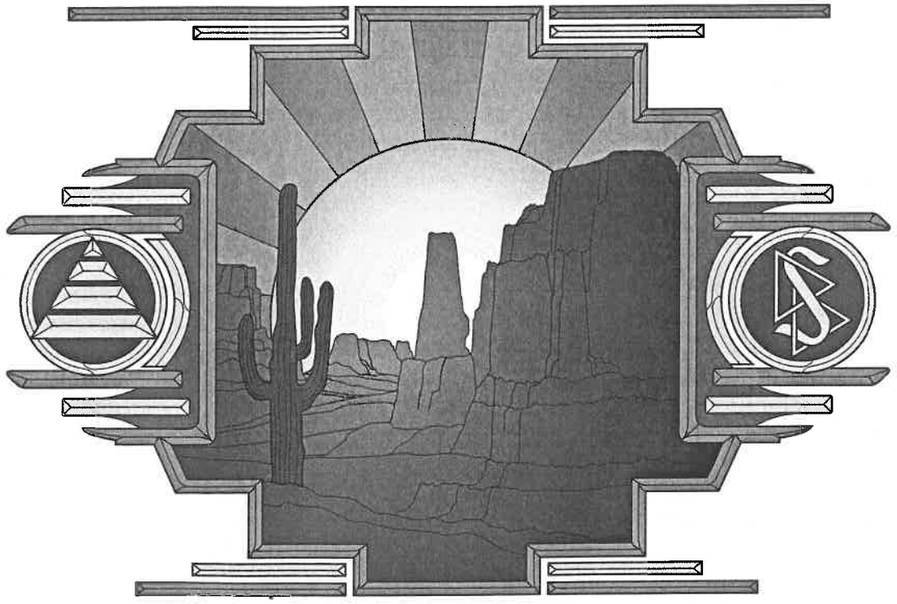
The GOLDEN DAWN

Phoenix Evening Lectures



MASTER DIRECTORY
LECTURES, REFERENCES,
GLOSSARY & INDEX

L. RON HUBBARD

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INTRODUCTION

The salvation hoped for these past two thousand years is here. You are being told that in this paragraph. And it is true.

"It has not come with blares of trumpets or the flare and flash of flame. It has come quietly into your letter box and you aren't at all sure you should believe it."

L. Ron Hubbard

The site was Phoenix, Arizona, the year 1954, and with no less than an offer of immortality, Ron issued an *Invitation to Freedom* that quite literally marked the beginning of a golden dawn.

Having advanced from Dianetics and Book One in 1950, application of those discoveries in eradicating the reactive mind had, in turn, resulted in a breakthrough of even greater magnitude: The isolation, description and handling of the human spirit and the birth of Scientology. Yet if that discovery of the human spirit had taken place two years earlier in 1952, it was not as if the general public had any inkling of it by 1954–a circumstance Ron fully intended. Until now.

More specifically, the full and complete statement of what Ron had achieved could be summed in a single word: *Exteriorization*. And with its achievement by himself and others, Ron had immediately set out to accomplish the next most crucial target: developing techniques and processes that could be applied by *every* auditor to, in turn, help *every* being achieve this ultimate freedom. Hence, while the preceding two years had included Ron's instruction of no less than 7 Advanced Clinical Courses to train the most expert auditors, delivering more than 450 lectures, all had been given to a select few in preparation of what he could now roll out. For with that technology refined and codified–exact processes to be applied in an exact sequence to an exact and inevitable result–Ron was now ready to bring it to the planet at large.

Indeed, with what had now been accomplished, Scientology had firmly entered the domain of religion, capable of realizing the hoped for dreams that Man had sought since the dawn of recorded time. And therein lay the back story of a new publication now rolling out from Ron's headquarters in Phoenix, Arizona. Appropriately entitled "The Golden Dawn," it included LRH-authored articles on "The Church of Scientology," "The Creed of the Church," "What Is Scientology?" "What a Group Session Is Like" and exercises to "help your friends"–specifically auditing assists. But what Ron was offering was more than information. Rather, it was an invitation to an introduction to Scientology by L. Ron Hubbard himself.

And so began a series of weekly lectures, Wednesday evenings to be precise, beginning in the fall of 1954. Opening at the Church of Scientology at 403 East Roosevelt, demand would soon be so great that Ron was next lecturing at the Monroe School Auditorium at 215 North 7th Street. Yet, if what those attendees experienced was unique in all their lives, the timeless nature of what Ron presented is no less extraordinary today.

As for how it rolled out, while the format included an hour lecture providing a fundamental of Dianetics and Scientology, each was then followed by an hour of Group Processing–all delivered personally by Ron. And while that agenda may have been designed for those newly interested in Scientology, here were Group Processing sessions directly drawn from the most advanced processes he had developed to accomplish exteriorization and exterior abilities. Hence, here is a public lecture series like no other, the one-two of lecture and Group Processing, for both ground-level introduction and advanced group clearing.

Then again, what Ron put forth in these first public lectures since 1950 stand today as timeless classics–"Miracles," "Scientology and Ability," and "On the Second Dynamic," to name just a handful of the wide range of titles. Similarly, LRH datums that spark immediate recognition by Scientologists and non-Scientologists, alike, received their first broad release in these public talks. Case in point is Ron's famous delineation of "being there" and "communicating" as the only two "crimes" this universe punishes. And from there, with Ron providing a comprehensive sweep through Dianetics and Scientology, entire lectures on fundamentals and the application of Scientology solutions within society: "The Affinity-Reality-Communication Triangle," "The Eight Dynamics" and, even addressing an individual and social problem common both then and today: "Alcoholism." While as to those Group Processing sessions, they were drawn right from *The Creation of Human Ability* and not even the most serious could keep a straight face when Ron gave the auditing command, "Start Laughing."

And yet, with all these lectures provided, there was an even greater story unfolding: Ron setting the future course of Scientology with the very formula for creating a new civilization:

"Therefore, a group such as Scientologists and Dianeticists working in a society by simply pointing out to a society–by doing nothing else, you understand, no processing or something–but simply pointing out to a society that freedom can and does exist, could probably by that action alone, if they consistently and continually did this, produce a Golden Age for a race."

To the accomplishment of just those aims, Ron presented a full panoply of breakthroughs:

- *Participation*–how the physical well-being of a person is as good as he can participate in life;
- *Games*–how a game is an activity engaged on by one or more individuals in order to maintain their interest in communication in life;
- *The Environment*–how Man makes progress when he adjusts his environment to himself, not the other way around;
- *Success*–how it occurs when a person can look around and see what has to be done, what has to be remedied, what is actual, and then goes and does something about it;
- *Dianetics and Scientology*–the history of their development;
- *Reality*–the reality of individuals at different levels of the Tone Scale, and why an individual in apathy would only see sharply those things which were apathetic;
- *The Family*–why today the Second Dynamic is the biggest government of the individual;
- *Auditing*–how the auditor's mission is to bring the individual up to where he can be, to some degree, a player;
- *The Mind*–how the romance and adventure of Dianetics and Scientology are actually in the domain of the auditor;
- *Group Auditing*–it increases one's awareness of the environment, and one's communication;
- *Space and Energy*–unless they are understood in their psychological frame of reference, physics will never be understood;
- *Science*–the different sciences such as physics, chemistry and biology are missing the essential element of *life;*
- *Certainty*–the two types;
- *Specialization*–if you had a race of individuals who could associate without fear and without any slightest qualms with any part of existence, you wouldn't have any specialists but you would have a civilization.

When it comes to what Ron's lectures meant for the Phoenix area, one need point no further than a rapidly growing field, the expansion of Scientology premises to eight buildings and a dedicated auditorium for Ron's lectures–whereupon they even outgrew *those* facilities, leading to the establishment of the Founding Church in the nation's capital.

As to what they mean for Scientologists today, here are *the* LRH public lectures and Group Processing sessions, drawn from the highest levels, yet providing the data and means of application to bring about the golden dawn of a new civilization.

Now available for the first time ever, we are proud to present *The Golden Dawn: Phoenix Evening Lectures.*

As a further aid to your study of these lectures, the issues, scales and charts referred to in the lectures are contained in the following pages, as well as a master index for the lectures and a glossary for the references. You'll also find a glossary of the lectures in each of the transcript booklets.

Public Lectures: One year following the *Golden Dawn,* Ron delivered a second public lecture series–this time in London–to standing-room-only crowds in the New Lindsey Theatre. Virtually every lecture is today renowned as a classic–"The Goals of Dianetics and Scientology," "Power of Choice and Self-determinism," "How Good You Can Get" and "The Dynamics," among others. Thus, *The Lindsey Theatre Lectures: London Afternoon Series* stand as an enduring statement of the goals, principles and application of Scientology across the dynamics. With *The Golden Dawn: Phoenix Evening Lectures,* they form a unified body of lectures and material introducing new people to Scientology and its application in life.

The GOLDEN DAWN

Phoenix Evening Lectures

MASTER DIRECTORY
LECTURES, REFERENCES,
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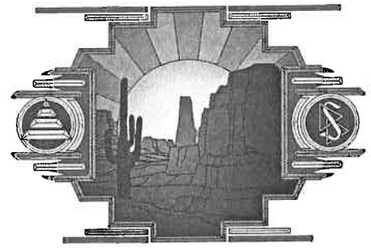


REFERENCES

AN INVITATION TO FREEDOM

MAN *CAN* SAVE HIS SOUL

by L. Ron Hubbard

The Golden Dawn, Issue 1-OA
August 1954

For countless ages a goal of religion has been the salvage of the human soul.

Man has tried by many practices to find the pathway to salvation.

He has held the imperishable hope that someday, in some way, he would be free.

Man has spoken of the second coming of Christ and of the Judgment Day.

America has kept wide the doorway for this salvation by retaining religious freedom.

And here, after these ages of grief and suffering, through terrible wars and catastrophe, the hope still lives–and with that hope, *accomplishment.*

Man can save his soul. Like the bright cool dawn after a night of prison and of thunder, Man can taste that freedom sought so long.

There are those who in the seeking lost the way, forgot and made their hearts turn cold even to the thought that Man does have a soul. But even these, they can be free.

There are those who will say that only after a lifetime of sacrifice and good doing can the soul be free–that God demands conditions in the freedom and that some have the power of making Mankind slaves.

But these things too have answers. And all we tell you now is that we can be free.

Many can be free in a few days. The souls of some can be saved in hours. Those deeply steeped in materialism can be salvaged in months or years.

As Christ said, the innocent can first be saved. In a little time, in minutes, the child can be saved. But the rich and the mighty, the enslaver and destroyer would lag behind for years–but they too can be saved.

If the Christian in Rome had been given this news, that his salvation was imminent, he would have believed and rejoiced. But this is not Rome and Christ is two thousand years crucified–a long time–a time to forget, to disbelieve. Today perhaps, a church or "Man of God" might spit upon Christ himself if he came to call.

What you read here is factually, literally true. The salvation hoped for these past two thousand years is here. You are being told that in this paragraph. And it is true.

It has not come with blares of trumpets or the flare and flash of flame. It has come quietly into your letter box and you aren't at all sure you should believe it.

And the salvation itself is not done by sudden drama or a walk on a gleaming cloud–it is done quietly, in a chair as part of a group of people like yourself.

And you don't have to go to Heaven or to Hell if you don't want to. You can be entirely free to go anywhere. And you can be immortal and yet have your body, your family, your friends.

We are extending to you the precious gift of freedom and immortality–factually, honestly.

You are a spirit. You are your own soul. You are not mortal. You can be free.

The arms of God are open to you.

To be well, to be happy, to be free, you have only to come to one or several of our group meetings. It may be you have lived with such an appetite that you will require much more time; however that may be, freedom is yours.

You will have to pay for your freedom, but only as much as you wish, for with that sum in this material world we can make another free.

It may be you will wish to linger and help others to be free. That will require that you study and work.

We embrace all denominations, faiths and colors. We work with the believer and the unbeliever alike. Part of your freedom is your right to belong to any church. Not only do we hold your right to worship to be sacred, we may also insist you do not change your faith or leave the congregation to which you belong.

Scientology is the science of knowing how to know. The mysteries of existence lie, in Scientology, before men's eyes. The doctors of divinity trained in Scientology know how to know and they know, too, how to set you free from pain, from grief, from suffering, from the endless despair and suffering in this vale of tears.

We will not mislead you. We have as part of the Code of the Scientologist, "3. To refuse to accept for processing and to refuse to accept money from any person or group I feel I cannot honestly help." Scientology can free the human soul and deliver the body from pain.

Man can save his soul. We know how. If Man does not want to be saved, that is a decision Man must make, each one for himself. You have been invited. You will be accepted. If you do not care to be accepted, that too is your freedom.

Heaven waits.

At least we have shut, for some, the yawning jaws of Hell.

WHAT IS SCIENTOLOGY?

by L. Ron Hubbard

The Golden Dawn, Issue 1-OA
August 1954

Man, for all the days of which we have record, has sought the answer to the riddle of himself.

In the ages past he has aspired to wisdom upon a thousand paths.

The earliest peoples, the Vedics, the Buddhists, the Taoists and the Christians have all yearned toward the knowingness which would open the doors of the Universe and discover more splendid states.

"Scientology" is a word in the tradition of all such words. It means in English the same as its counterparts in Hindu, in Sanskrit, in Hebrew and Latin. "Veda," "Tao," "Dhyana," and many other religious words mean exactly what "Scientology" means: the study of Wisdom.

Scientology embraces that knowingness necessary to the resolution of problems, such as those found in any human situation, whether the magnitude of the problem is personal or community in size.

Specifically, in Scientology we carry forward ten thousand years of known religious search into the mystery of life.

The efforts of Dharma, Lao-tzu, Gautama, Moses and Christ have given Man his principal lodestars upon this path.

The wisdom sought was the actuality of life, the identity of Creator of Life, and the actuality and identity of the human soul. The technology sought by all religious sages in all Man's past was the salvation of the human soul.

By fascinating adventures and through many difficulties this wisdom has come, factually, into the hands of modern man under the word which groups such wisdom and technology–"Scientology."

Scientology masters various body ills and solves problems of the mind, but this is natural that it would and such is a small use of it.

Scientology describes the human soul and frees it by simple technology.

A "Scientologist" is one who knows and practices Scientology on others. A Scientologist is an expert in human affairs. The long-trained Scientologist is an ordained minister. To be a Doctor of Divinity in Scientology one must have studied some thousands of hours or many times as long as doctors in comparable professions.

There are also "lay practitioners" in Scientology, as in many churches. These are sometimes trained for a few months and are entrusted with fairly routine matters.

There are Scientologists of many faiths and creeds. To be a Scientologist or to be interested in or use Scientology, it is not necessary to quit a church or faith. On the contrary, one should remain with and assist those of his denomination.

The Church of Scientology seeks no empire in this universe. It is a religious organization containing many creeds and faiths.

There are two categories of religion–the first is religious wisdom, the second is religious practice. The first is composed entirely of teachings; the second is composed of opinions and practices.

Various mutually used writings serve many faiths. So it is with Scientology.

The Church of Scientology operates on its own creed. It is completely independent of the Hubbard Association of Scientologists International.

Scientology is a wisdom of how to free and heal the human soul.

THE CREED OF THE CHURCH OF SCIENTOLOGY

by L. Ron Hubbard

The Golden Dawn, Issue 1-OA
August 1954

We of the Church believe

That all men of whatever race, color or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defense.

That all men have inalienable rights to conceive, choose, assist or support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the Mind and the healing of mentally caused ills should not be alienated from religion or condoned in nonreligious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe

That Man is basically good.

That he is seeking to Survive.

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man

To destroy his own kind.

To destroy the sanity of another.

To destroy or enslave another's soul.

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe

That the spirit can be saved.

And that the spirit alone may save or heal the body.

THE CHURCH OF SCIENTOLOGY

by L. Ron Hubbard

The Golden Dawn, Issue 1-0A
August 1954

The Church of Scientology is completely nonsectarian, nondenominational. Membership in the Church does not imply anything beyond a belief in its creed and a willingness to help others to attain a higher awareness of Life and to be better people.

Creeds and faiths of all kinds exist and continue in the membership of the Church of Scientology.

The Holy Book of the Church includes the Great Teachings which have been given to Man down the ages.

The Church of Scientology exists as a vanguard and rallying point for all religions to restore to the world faith which has been breaking before the onslaught of sensuousness and materialism.

This Church exists to give Man hope in the face of a world made ugly by the threat of destruction and war.

The Church of Scientology is a nonprofit corporation duly incorporated under the laws of the States of Arizona, New Jersey and California.

Its business office in Phoenix is located at 806 North 3rd St. ALpine 2-4420. Its meeting place in Phoenix is 403 East Roosevelt.

The Church of Scientology, in giving you this information about Scientology, is conducting a quiet and unobtrusive program of help in this area.

This program is a public service. The Church expects no vast rewards and fully comprehends that the freedom it extends will not always be received in a friendly spirit.

It understands that in freeing men, in healing them, it acts contrary to many organizations.

The Church does not exhort or propagandize. It does not talk. It acts.

It is neither rich nor ambitious. It only seeks to serve.

WHAT A GROUP SESSION IS LIKE

by L. Ron Hubbard

The Golden Dawn, Issue 1-OA
August 1954

Scientology is very simple. In receiving the benefits of it, one does not need to know very much about it. One does not have to pray or confess or give up his secrets or make any exhibition of himself.

One attending a group session is met at the door by a receptionist who has a small book or card. Each person is requested to write his own name and address in the book or on the card and return it to the receptionist.

The visitor to the group session is then led to a chair and is seated there.

He will find the room modest and quiet. A small stand at the front of the room, the chairs, the side table are the only furnishings. There are no altars, no pictures.

Around him he will discover others as much strangers as himself. A few have been here before. The group is quiet and pleasant.

When the hour to start arrives, probably a few minutes after the visitor is seated, a Scientologist will stand up at the front of the room.

The Scientologist, the visitor will discover, is a plain person in a business suit with greater or lesser ability to speak publicly.

The Scientologist will then give a very short description of Scientology and what the group is supposed to do. Then he asks everyone to make himself comfortable and to follow the simple directions he gives.

No hypnotism or any other persuasion is used. Scientology is quite sharply opposed to hypnotism.

The visitor will follow the simple steps, as will those around him. The visitor may be there from curiosity or to make fun. He does the simple things and soon he begins to feel better. The world is brighter. He feels younger.

He does not see how this could be, for the things the Scientologist who is working with the group says are very simple. It is not obvious to the visitor that ten thousand years of knowledge lie back of every brief command.

And then, during this session or during some future one on a group or individual level, he *knows,* he has *found* himself, he is *free.*

USE THESE TO HELP YOUR FRIENDS

by L. Ron Hubbard

The Golden Dawn, Issue 1-OA
August 1954

Scientology requires little time to prove itself in interested hands.

Although these exercises are an almost childishly simple part of Scientology, use of them can remedy headaches and tiredness in some cases with considerable ease.

These exercises are simple to put into operation. They should be done where a person will not be disturbed by interruptions.

Exercise One

Look and Act Younger

Sitting somewhere near the center of a room, close your eyes and "contact" the two upper corners of the room behind you. Then, holding those corners, sit still and don't think. Remain interested only in those two corners.

You can do this for two minutes (minimum) or two hours, always with benefit. No matter *what* happens, simply hold the corners and *don't think.*

You can do this daily. It will make you look and act younger.

Exercise Two

Feel Freer

Pick out two similar objects. Then find as many differences between them as possible.

Now pick out two objects and see where they are in relation to each other and your body.

Use these two steps over and over. You will feel freer and see better.

First Aid

If somebody is injured, you can assist in many ways. A burn or bruise or even sprains or breaks heal much more swiftly with Scientology assists.

The most elementary of this First Aid treatment is easily done. For ages Man has known that "laying on of hands" or Mother's kiss was effective therapy.

Even gripping, in pain, an injured member, seems to help. But Man neglected the most important part of laying on of hands. This follows.

Do this exactly and do it with a minimum of talk.

Place your index finger or fingers or palm on the injured member, very lightly, and say to your patient, "Put your attention on my hand." Now change the position of your finger or palm and have the patient do it again.

It is best to touch your patient on spots which are further from his *head* than the *injury.*

Do not talk excessively. But coax him–as you touch, briefly, spot after spot–to put his attention on your finger or fingers or palm.

Change the spot every moment or two. Be calm. Be reassuring.

If your patient experiences pain or trembling as a result, keep on, for the therapy is working.

Continue in this fashion for many minutes or half an hour if necessary, until pain or upset is gone.

During this treatment the patient has his eyes closed.

It is not power from your finger which is healing him. It is power he generates by "looking" at your finger down through his body. You are putting him into communication with the injury. His communication with it heals it.

Ordinary injuries, sprains, burns, scalds, broken bones, headaches and colds heal slowly because the patient is avoiding their area with his own energy.

SCIENTOLOGY

by L. Ron Hubbard

The Golden Dawn, Issue 2-OA
August 1954

There is a new name, a new word in America–*Scientology.*

It means "knowing how to know answers."

It can help you. It can help you assist those who are despondent, ill or incompetent.

Scientology *does* things. In a few evenings as part of a group, comfortably listening to a Scientologist of the HASI, you can find new happiness, new vitality. The world can be brighter.

In a few weeks of training, you, if you qualify, can become an elementary Scientologist,* capable of bringing health, ambition and youth to those about you.

Not for two thousand years has the path for Man been so open, his future so bright.

As Scientology is the process of knowing how to know answers, what answers can be known by it? The answers to anything in the field of human affairs, the answers to illness, to despondency, the answers to better reaction time and higher skills, the answers to threatened chaos and failure, indeed, the answers to life and death.

In a few hours, a Scientologist can vanquish, in a person or a group, many problems. It is easy, with Scientology, to know how to know.

Where did Scientology come from?

Its story is a strange and compelling one.

A young American, a third of a century ago, went to Asia, the birthplace of Man's wisdom, and there became an Adept. He turned then from all thoughts of things of the spirit and gave himself to the intense study, in an American university, of science. His classmates were those men who today have given us an atom bomb, who have slaughtered thousands and who may someday destroy Man. He could not agree with such a program and he turned his back upon them and, through the years and through a long war, sought to apply what he knew of science and of India to the times in which he lived. And he gave to the Western world what he knew as Scientology, the way to know the path from confusion, from misery, from chaos.

Scientology is a free translation into English of many earlier religious words–the Veda, the Dhyana–all of which mean wisdom. Scientology, in its ancient ancestors, gave us the Old and New Testaments.

*A full Doctor of Scientology has had years of training and experience.

The goals of all religion is the controlling or the freeing of the soul. In any wisdom Man has called sacred, the worship of God and the state of the soul are paramount. Whether one is a Catholic, a Methodist, a Buddhist, his religion has stemmed from these concerns. Creed interprets the wisdom, the wisdom has always been there, giving credence to the creed. Religion can be subdivided into (a) religious philosophy, (b) religious practice.

Scientology is basic wisdom. It has no quarrel with any practice. Through it the soul can be freed in one lifetime.

In America, our most fundamental concepts include a tradition of freedom. Our constitution, our Bill of Rights have, all of them, made the way open for freedom. America can use the technology of such freedom. Scientology is the way to freedom, a way prepared by three hundred and fifty years of tradition.

You can be free. It is entirely your choice from what you wish to be freed.

Scientology brings abruptly to proof all those things Man has contended for thousands of years–that Man *has* and *is* a soul and that when we neglect this there is only matter, failure and death. In Scientology we learn and can demonstrate that the materialist is lost. Knowing this and knowing *how* to know it, Man can be healed, Man can achieve higher culture and freedom.

No Great Teacher in history, whether Buddha, Moses, Christ or the saints, has put forward other than the wisdom which would make Man well and free. Thus there is no argument between Scientology and creeds.

Scientologists are ministers of various creeds and churches. The HASI is a religious fellowship, native to Arizona.

The HASI and Scientology have their own code of conduct–it includes making no promises one cannot demonstrate. We do not talk or exhort in Scientology. We act–and that action brings freedom and happiness and order into the chaos of men's minds and souls.

Whatever you are, you have a right to know all possible wisdom as to what and why you are.

We can all of us be better. Scientology helps us make it so with a greater freedom, a greater brotherhood for Man.

WISDOM, GOOD HEALTH AND IMMORTALITY

by L. Ron Hubbard

The Golden Dawn, Issue 2-04
August 1954

For two thousand years Man has known that Christ intended for Man just three things: Wisdom, Good Health and Immortality.

He instructed His disciples to go forth to teach and to heal and He told all men that Immortality could be theirs.

Two thousand years have gone but today, in a relatively enlightened age, these goals are being achieved.

These goals are being achieved by the processes of Scientology.

For the individual, for the many, good health and immortality have become a fact.

The Church of Scientology can take any living person and, given sufficient time in group or individual session, restore his good health and demonstrate to him personal immortality.

This is Truth. The story of how this came about is a fascinating one. But the important thing is that it can occur.

Group sessions of the Church of Scientology are given under the direction of ministers, each a trained Doctor of Divinity, every Saturday and Sunday at 2:00, 4:00 and 8:00 P.M. Those attending hear a short sermon and follow the requests of the minister of the Church presiding.

People come. They would like to believe. They do not quite dare. They listen, they follow the minister's requests and, at the end of two hours, a new life has opened for many of them. Some who come would have to come many times or experience individual help for some time before it occurs. But it can occur to all.

You are beholding the beginning of the Second Christian Era. It opens quietly. There is no fanfare. For this is the beginning of peace and happiness, not of travail.

This is an invitation to a greater freedom and happiness than you have ever before known. If you come to us, we will be here to help. If you wish to help others, come and experience our sessions and we will later teach you how.

Our work is for all denominations.

Come next Saturday. There is no charge.

Freedom waits.

MAY WE SEE YOU AGAIN

1954

(As issued to the attendees of Group Processing sessions)

You have attended a Group Processing Session of the Church of Scientology.

Processing consists of a series of drills having to do with attention. By freeing the attention you can then yourself be free.

Scientology makes the able more able. It accomplishes this by these and more difficult drills.

At such simple sessions as these, a majority of the congregation benefits in terms of better Knowingness.

A few of these, even in a short while, come to know that they are not bodies, that they are themselves the soul.

A few come to understand that this can be so.

Some only feel better physically and mentally.

About 12 percent of any new group, such as the one you have just attended, receive little or no benefit and these would require many more hours of Group Processing and even individual processing (by a trained minister) before they would know the truth.

In our congregation we do not try to improve you by talking. By drills and exercise of the spirit, we let you find out for yourself, without duress or compulsion.

If you look at our creed, you will find that we believe every man has an individual right to believing what he cares to believe in religion.

We can only show you the way. If you go, you do so on your own determinism.

If you feel better, you may wish to attend other free sessions and bring your friends. The Church will be happy to have you.

Should your problem be serious, you may wish to have individual attention. We do not urge you to have it. We simply make it available. Call the Church at ALpine 2-4420 for an appointment with a minister should you wish to continue your processing individually. It is good; it costs considerably. But you are welcome at our free group sessions and these can do a great deal for you.

Scientology is not a materialistic practice or a mental therapy. It can solve everyday problems and illnesses, but we prefer to treat the spirit.

We have a basic processing group you can attend. It meets every weekday night at 403 East Roosevelt, Phoenix, the same place you attended before, at 7:30 P.M.

We have a basic course available in Scientology which covers spiritual first aid; it embraces various ways of making people well, making them happy,

changing their moods, estimating their abilities and divining their intentions. This course is two weeks in length, evenings, 8:00 P.M. to 10:00 P.M. Monday through Friday and costs only ten dollars. It is rewarded with a certificate. Higher-level courses are also available in Scientology.

The Church appreciates your presence. We hope to see you again, in a training course, in individual processing sessions, using Scientology to help a friend or in another free group session. You are never other than welcome here.

L. RON HUBBARD

THE CODE OF HONOR

Professional Auditor's Bulletin 40
October 1954

1 Never desert a comrade in need, in danger or in trouble.

2 Never withdraw allegiance once granted.

3 Never desert a group to which you owe your support.

4 Never disparage yourself or minimize your strength or power.

5 Never need praise, approval or sympathy.

6 Never compromise with your own reality.

7 Never permit your affinity to be alloyed.

8 Do not give or receive communication unless you yourself desire it.

9 Your self-determinism and your honor are more important than your immediate life.

10 Your integrity to yourself is more important than your body.

11 Never regret yesterday. Life is in you today and you make your tomorrow.

12 Never fear to hurt another in a just cause.

13 Don't desire to be liked or admired.

14 Be your own adviser, keep your own counsel and select your own decisions.

15 Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: one is the moral code of practice, which is the Auditor's Code of 1954; the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code and that is its Code of Honor.

The difference between *ethics* and *morals* is very clearly known in Scientology, if they are not in a modern dictionary. This mergence of morals and ethics has occurred in recent times and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough or civilized enough to so conduct himself.

An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honor had been disregarded, the punitive act itself would involve and violate the Code of Honor. The Code of Honor is a Code of Honor as long as it is not enforced. If a person is big enough or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely, and of his own decision, the Code of Honor. When such an ethical code begins to be enforced, it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand and, through the HASI, effect the suspension or revocation of certificates or memberships or both. However, no such action is possible with the Code of Honor. A person could continually and flagrantly flaunt the Code of Honor and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honor clearly states conditions of acceptable comradeship among those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one," and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Among those friends and comrades in arms, one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honor. Anyone practicing the Code of Honor would maintain a good opinion of his fellows–a much more important thing than having one's fellows maintain a good opinion of one.

If you believe Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honor, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed and yet you did not turn away from the rest of Man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, *perfection*–no matter what you see. Do this, person after person, as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process. It is simply a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on Earth and Hell on Earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honor.

L. RON HUBBARD

THE CODE OF A SCIENTOLOGIST

Professional Auditor's Bulletin 41
October 1954

All Scientologists who have been granted the right to train by the Board of Directors of the HASI have pledged themselves to adherence to the Code of a Scientologist. It is also the official code of the CECS and a similar code has been adopted by the Dianetic Foundation for Dianeticists.

In that Man–until he has gotten above 20.0–lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been enturbulence in the organizations and groups of this science. Some individual was lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents–himself able only to fight with thought itself, to turn upon his fellow auditors, upon a group, upon an organization and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of Bulletins and, in short, to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence, find someone using his degrees and awards to attack his own organization, find someone using his rank as an officer to attack his own army–one finds immediately a sick man. If he were not a sick man, he would have sufficient power and influence to bring about the changes he conceives desirable without recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself and so splits himself up into various entities or identities or valences and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below 20.0, and that is fairly high on the Tone Scale. But it is a good game to advance science, civilization, knowledge and understanding into a semibarbaric world made affluent by its machines. It is a good fight simply to make the world effective enough *to* fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of a body; he is simply an isolated identity at war with himself, for he feels and has been led to feel that there are no other opponents.

The Code of a Scientologist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their opponents the logical targets of the science itself, and for their randomity must pick out the organization and other Scientologists in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know in its entirety, and to know it well enough to practice it, this Code.

The Code of a Scientologist

The Code of a Scientologist was evolved to safeguard Scientologists in general and is subscribed to by leading Scientologists. The Committee of Examination, Certification and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1 To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.

2 To use the best I know of Scientology, to the best of my ability, to better my preclears, groups and the world.

3 To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.

4 To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.

5 To prevent the use of Scientology in advertisements of other products.

6 To discourage the abuse of Scientology in the press.

7 To employ Scientology to the greatest good of the greatest number of dynamics.

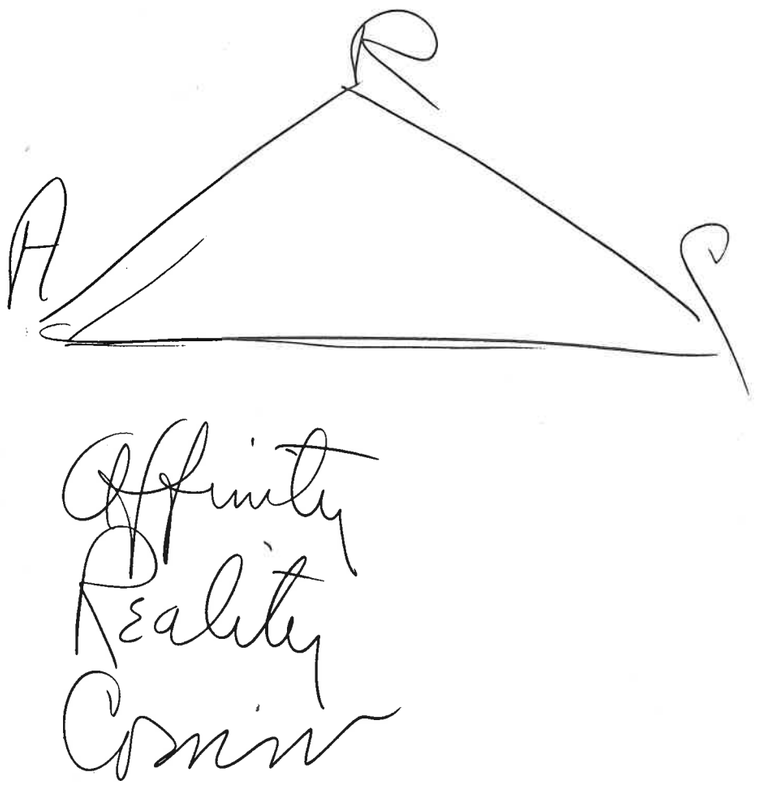
8 To render good processing, sound training and good discipline to those students or peoples entrusted to my care.

9 To refuse to impart the personal secrets of my preclears.

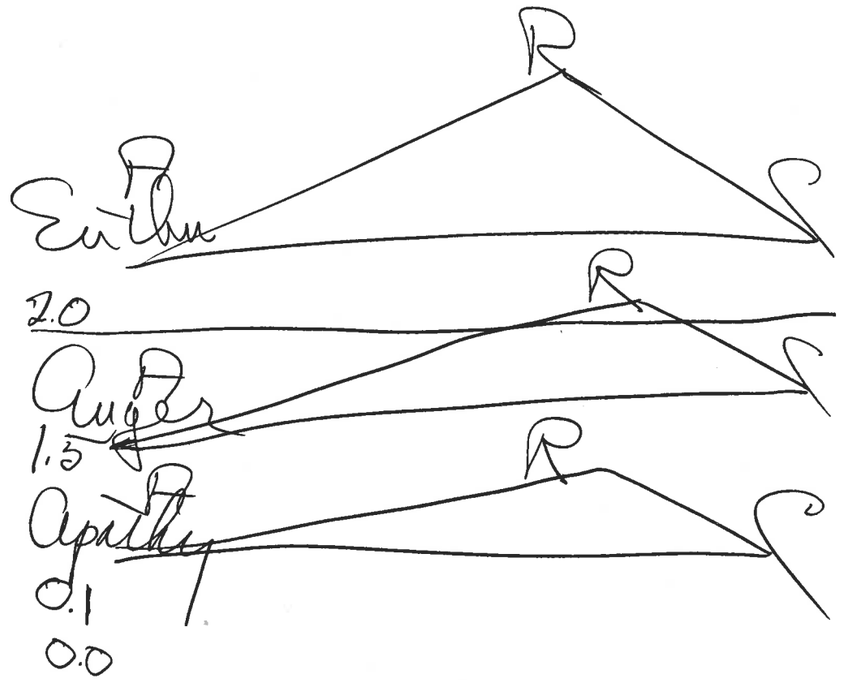
10 To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD

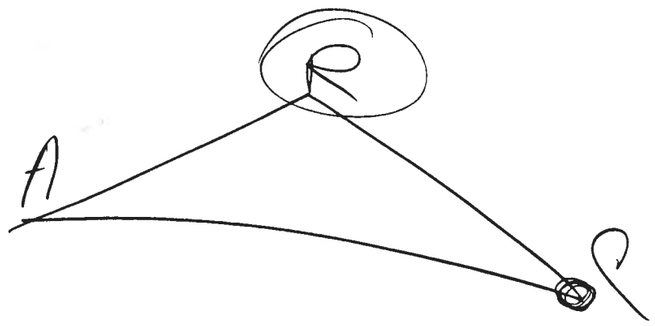
ARC TRIANGLE LECTURE CHARTS



Lecture Chart 1
Lecture of 19 January 1955,
"The Affinity-Reality-Communication Triangle"

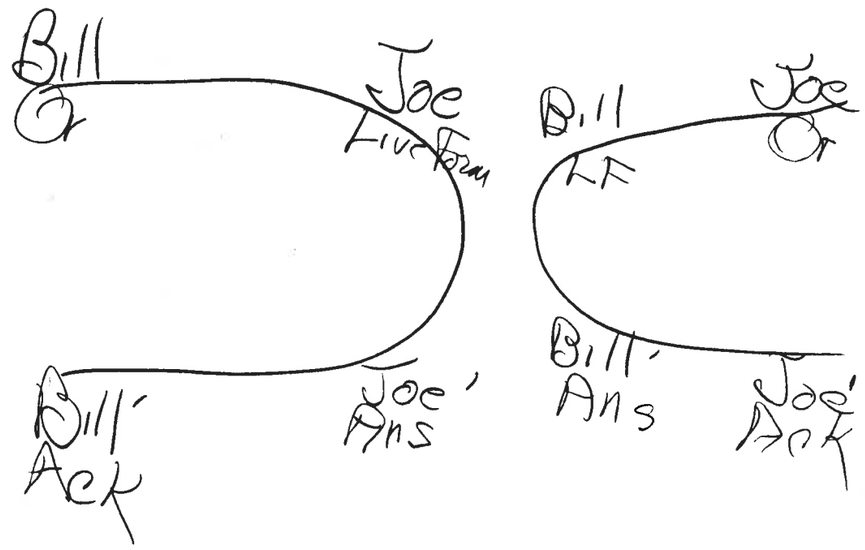


Lecture Chart 2
Lecture of 19 January 1955,
"The Affinity-Reality-Communication Triangle"



LECTURE CHART 3
LECTURE OF 19 JANUARY 1955,
"THE AFFINITY-REALITY-COMMUNICATION TRIANGLE"

LECTURE CHART 4
LECTURE OF 19 JANUARY 1955,
"THE AFFINITY-REALITY-COMMUNICATION TRIANGLE"



LECTURE CHART 5
LECTURE OF 19 JANUARY 1955,
"THE AFFINITY-REALITY-COMMUNICATION TRIANGLE"

SCALE OF CRITICALNESS

April 1955

(From lecture 13 April 1955,
The Eight Dynamics)

Can look, see what is wrong, recognize its remedy and act to remedy that wrongness.

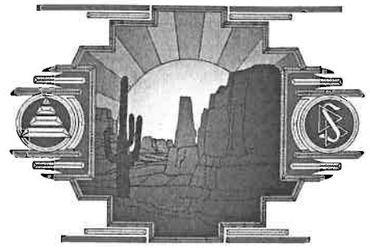
Not only looks, but knows he can do something right about it.

Can look and find the things that are wrong.

Gets the glimmering that there is something wrong and is determined to get the actual thing that is wrong.

Talks about hallucinatory wrongnesses.
Lots of things wrong, but he doesn't show wherein.

Won't even complain about the hallucinatory wrongnesses. He is real apathy.



GLOSSARY & INDEX

GLOSSARY

(Definitions of words provided below encompass the issues contained in this supplement. Definitions of words contained in the lectures are provided in the corresponding transcripts.)

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these references. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

Adept: someone completely skilled or proficient in the secrets of his art; an expert.
agency: a person or thing through which power is exerted or an end is achieved.
aid and abet: encourage or assist something.
alienated: turned away, transferred or diverted.
alloyed: detracted from the quality, purity or value of something by adding something that lowers value or purity.
Buddhists: those who practice *Buddhism,* the religion founded by Indian philosopher Gautama Siddhartha Buddha (563–483? B.C.) and one of the world's greatest religions. *Buddha* means "Enlightened One." After experiencing enlightenment for himself, Buddha sought to find release from the suffering of life for other people so they could achieve a state of complete happiness and peace. To achieve this, people had to free themselves of all desires and material things.
CECS: abbreviation for *Committee for Examination, Certification and Services,* a committee set up within the HASI to guarantee the good practice of Scientology by all its practitioners everywhere. It had programs of examination and retraining to increase auditors' skills and results. It was the body of principal authority and court of appeals of Scientology and controlled the issue of all certificates.
Dharma: the name of a legendary Hindu sage and of a body of scientific philosophical-religious truth, written around 600 B.C. The Dharma rose up in Asia and its doctrines were spread to hundreds of millions of people by the founder of Buddhism, Siddhartha Gautama Buddha (ca. 563–483? B.C.).
Dhyana: in Buddhism and Hinduism, the practice of achieving spiritual enlightenment through meditation and yoga (a school of Hindu philosophy advocating and prescribing a course of physical and mental disciplines for attaining liberation from the material world and union of the self with the Supreme Being). *Dhyana* means knowingness and lookingness.
disparage: speak slightingly of; show disrespect for; belittle.
disparagement: anything that discredits or lowers the esteem of someone or something.
Doctor of Divinity: an ordained minister of the Church of Scientology, at the time of these lectures, permitted to marry, bury, baptize and hold confessionals.
exhort: urge, advise or caution earnestly; give urgent advice, recommendations or warnings.
Gautama Buddha: Gautama Siddhartha Buddha (563–483? B.C.), Indian philosopher and the founder of *Buddhism,* one of the world's greatest religions. *Buddha* means "Enlightened One." After experiencing enlightenment for himself, Buddha sought to find release from the suffering of life for other people so they could achieve a state of complete happiness and peace. To achieve this, people had to free themselves of all desires and material things.
Hindu: of or related to *Hinduism,* a religion of India that emphasizes freedom from the material world through purification of desires and elimination of personal identity and which includes belief in reincarnation. Also, a person who is a native of India and a follower of Hinduism.

Hubbard Association of Scientologists (International): the organization which coordinated and provided guidance to all Scientology organizations over the world and was the general membership group of the Church from the mid-1950s to mid-1960s.
imminent: ready to take place; likely to occur at any moment.
inalienable: that may not be taken away or transferred.
Judgment Day: in several religions, that day when God delivers his final judgment of all people, both the living and dead, at the end of the world.
Lao-tzu: Chinese philosopher of the sixth century B.C. and founder of *Taoism,* a Chinese philosophy that advocates a simple life and a policy of noninterference with the natural course of things.
lay: belonging to, pertaining to, or performed by the people, as distinguished from the clergy.
lodestar(s): figuratively, a guiding star; that on which one's attention or hopes are fixed. A *lodestar* is one that shows the way, such as the North Star over the North Pole.
Man of God: a man devoted to the service of God; a minister.
miscreant: a villain, wrongdoer or generally malicious person.
nonsectarian: not confined to or affiliated with any specific religion.
paramount: greatest in importance or significance.
sage(s): a man of deep wisdom.
Sanskrit: the ancient and sacred language of India, with its own distinctive alphabet, maintained as the literary language of the priestly, learned and cultivated groups in Indian society.
sensuousness: the act of or condition of giving in too much to the pleasures of sensation.
stopgap: a temporary solution or substitute.
subscribe(d): to give support to or agree to.
symptomatic: that is a symptom or sign of something; serving as a symptom or sign of a condition, quality, etc.; characteristic and indicative of.
Tao: a book by Lao-tzu, the full name of which is *Tao Teh King* (The Classic of the Way and the Virtue) outlining the Chinese religion of Taoism. Tao means "the way to knowledge."
Taoists: those who follow the doctrines of *Taoism.*
vanguard: the leading position of a movement or cultural trend.
Veda: the entire body of Hindu sacred writings that contain the most ancient sacred recorded literature covering man's relationship to the universe and the endless cycle of birth, life and death. It is comprised of over one hundred books. The word *Veda* means knowledge.
Vedics: the people of the Hindu (Indian) culture, their religion and literature, the Veda.
wherein: in what way; how.
yawning: wide open.

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To assist you in using the materials in these lectures, a combined index of all lectures is provided below. In addition to the page number, each index entry indicates the lecture number. For example, an entry of "8-257" indicates it came from Lecture 8 and appears at Page 257 of the transcript.

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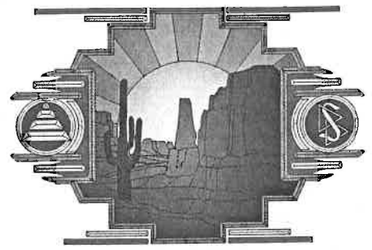
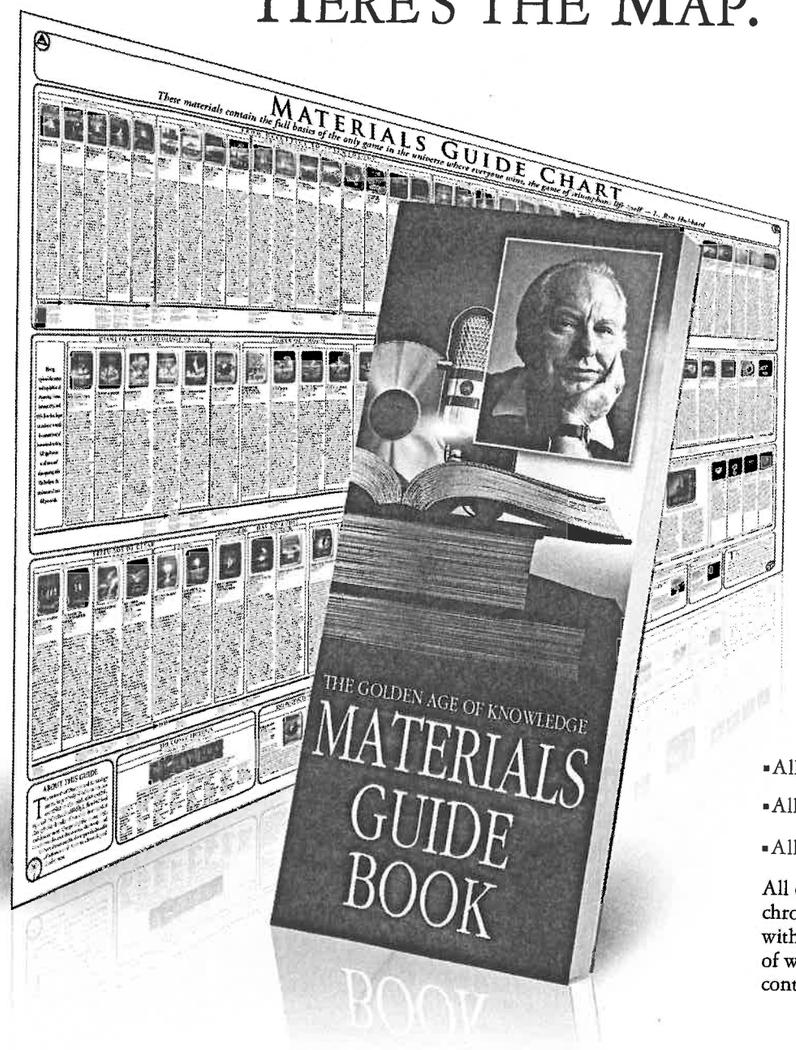


APPENDIX

GUIDE TO THE MATERIALS

YOU'RE ON AN ADVENTURE! HERE'S THE MAP.



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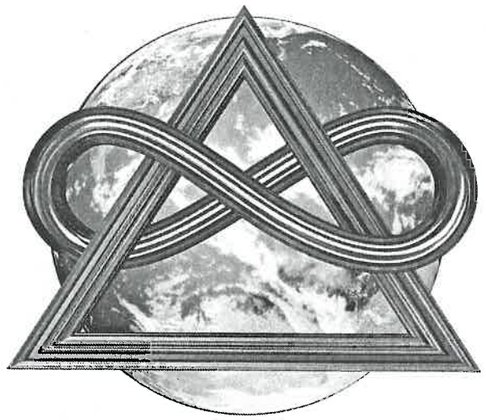

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